

# Bolivia

## I. Spanish-Indian Life on the Andine Plateau

By J. A. Hammerton

Author of "The Argentine Through English Eyes"

THE immense progress, industrial and social, which South America has made during the last three decades, has not greatly affected the Andine Republic of Bolivia, for even to-day this large country, with its small population of some two and a half millions, remains one of the backward states of the continent. When I sat through a debate in the Chamber of Deputies one day in 1913 most of the speakers spoke in sorrow of *nuestro pobre país* (our poor country). Yet its potential riches are great. Its mineral wealth has been little developed. Its rubber possibilities have only been glanced at. So there are eyes on Bolivia now. What it may become must be taken into account, as well as what it has been, and what it is at present. If in our time Peruvian industry and commerce expand according to expectation, Bolivia will share in the results of that expansion. Its mines will be worked along with those of its neighbour; its rubber forests will be tapped, and plantations will be grown. Its communications will be improved, and it will take its place gradually among the nations of the civilized world.

If one were to say among Bolivians in their picturesque and delightful capital city of La Paz that they were not yet a civilized nation, they would be offended and angry. No people, however, can lay claim to civilization on the merits of a few educated men and women. The test is, how far have the manners and the minds of the mass of the population been softened and cultivated? Judged by that test, Bolivia must be considered one of the most unfortunate results of the corrupt and cruel Empire of Spain.

The native Indians here, instead of being so much reduced in numbers as

to make them a negligible element of the population (as in the Argentine), instead of being blended into a new racial type (as in Chile and Brazil), have remained in the degraded condition to which the Spanish conquest reduced them; they form still a solid block outnumbering the Bolivians of Spanish descent and the mixed half-breeds of Spanish and Indian blood (known as *Cholos*). There are two distinct races of Indians, the Aymarás and the Quichuas. The former are fierce, unruly, and, when they get the chance, atrociously cruel. They had an ordered village life and a considerable civilization long before the Incas reared their strange system and absorbed them into it. To-day the Aymarás retain hardly a trace of their ancient culture, and are content to live in squalor.

The Quichuas are a docile folk, easily governed, and friendly to white people, save when their passions are stirred up by evil tongues. Like the Aymarás, they live on the *altiplanicie*, or high table-land, where most of the population exists. In the hot and swampy regions towards the Brazilian frontier, where there is an utter change of life from that which characterises the wind-swept Andine plateaus, there are various little-known tribes of Indians, such as the Mojos, the Chiquitos, and the Chiriguano, notoriously savage originally.

Both of Aymarás and Quichuas it may be said that education and sympathetic government might have turned them into useful, self-respecting citizens. No effort has ever been made either to draw out their better instincts and capabilities or to give them an honest system of authority. They are by no means disinclined to be taught. Indeed, they welcome the opening of schools among them. But the instruction given is of the poorest. Schoolmasters are too often appointed



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by favouritism ; in such case, they are usually quite unfit for their work. All schoolmasters are meanly and irregularly paid. The result is that few of the Indians receive anything worth calling education, that they are drunken and dirty in their habits, that they are fleeced by the local officials and the priests, and that, while they are hard workers, frugal livers, men of their word, so far as labour contracts are concerned, they remain in a condition under the Republic which is very little better than was their condition when the country was still ruled by Spain.

Many of them are pleasant-looking and not without intelligence, though the common habit of keeping the mouth open owing to the difficulty of breathing sufficient of the rarefied air of the country—much of which stands from ten to sixteen thousand feet above sea level—often produces a stupid appearance. They are skilful in their native arts and with

their ancient hunting weapon, the blow-gun. But they live in a state of filth ; their intelligence is undeveloped. Religion as inculcated by the priests, who, according to a Bolivian writer, Señor Paredes, "are with rare exceptions dissolute, avaricious, indelicate, and incapable of inspiring respect," is, as a rule, no more than a degraded shape of superstition. Another writer, a Frenchman, has said : "To see them at a religious ceremony one would take them for idolaters engaged in the worship of the sun, after the fashion of their ancestors, and then indulging in a Roman saturnalia of wild license. One would never imagine they were Christians celebrating Easter or the Trinity."

The wretched, ragged Indian, degenerate specimen of the once powerful and highly organized Inca race, is not to blame. Stand in any one of the churches with which La Paz is studded, but particularly that of San Francisco, set



**INDIAN WOMEN KEEPING SHOP AT THE DOOR OF THEIR ADOBE HUT**  
As one travels across the high plateau of Bolivia, Indian women will be found near the railway stations with baskets of savoury patties or fruits from the tropical regions, or, as here, offering strange mixtures of eatables and ornamentation. He who purchases from them anything to eat must not venture to peep within the squalid interior of their casuchas if he would keep his appetite





#### HOMESPUN AND HOMELINESS ON THE ROOF OF SOUTH AMERICA

A degenerate race who prefer dirt and squalor to such comfort as could be secured by the exercise of a little energy, the Quichuas still retain certain of their ancient crafts, such as the weaving of coarse but warm cloths, made from the fleece of llama or vicuña. This sturdy Indian woman is not ill-equipped for the bitter blasts that blow around her cheerless home

in the heart of the Indian quarter, and watch the dirty, dull-witted priest on duty, waiting for the Indians to buy absolution or a blessing; note the cowed look of the tattered wretches who come in, bow before the priest who stands above them on a little wooden platform, mutters some unintelligible words, makes a gesture of blessing, and

holds out his hand for the contribution of the faithful. The suppliant has his coin ready, and in a bewildered fashion slinks out, feeling, no doubt, strange emotions at work as his sins are being unloaded. This is not Roman Catholicism, but mere paganism masquerading as Christianity, and it is not surprising that the Bolivian Government, nominally





**MOTHERS' MEETING IN AN INDIAN VILLAGE AMONG THE BLEAK AND BARREN MOUNTAINS NEAR ORURO**  
For purely photographic purposes the mothers of the village have been brought together, some with their babies carried at their back, others accompanied by their growing daughters, miniature copies of their mothers in plainness of feature and dress, the style of which has known but little change for hundreds of years. The elaborate plaiting of the hair adds little that is decorative to their unattractive faces, but it has a sanitary value. Nominally Roman Catholic, some wear rosaries





QUICHUA "MEN'S WEAR" AS DISPLAYED IN A HAMLET NEAR LAKE POOPÓ IN THE DEPARTMENT OF ORURO  
 Under the strange paternal rule of the Incas the inhabitants of Bolivia and Peru had their clothing, as well as their wives, supplied to them by the State, and the whole nation was reduced to an extraordinary uniformity of habit and custom. Something of this still clings to these Quichuas, degenerate descendants of the strongest race in the days of the Inca, for the simple poncho of vividly-striped wools continues a most ancient feature of men's dress



## BOLIVIA & ITS PEOPLES

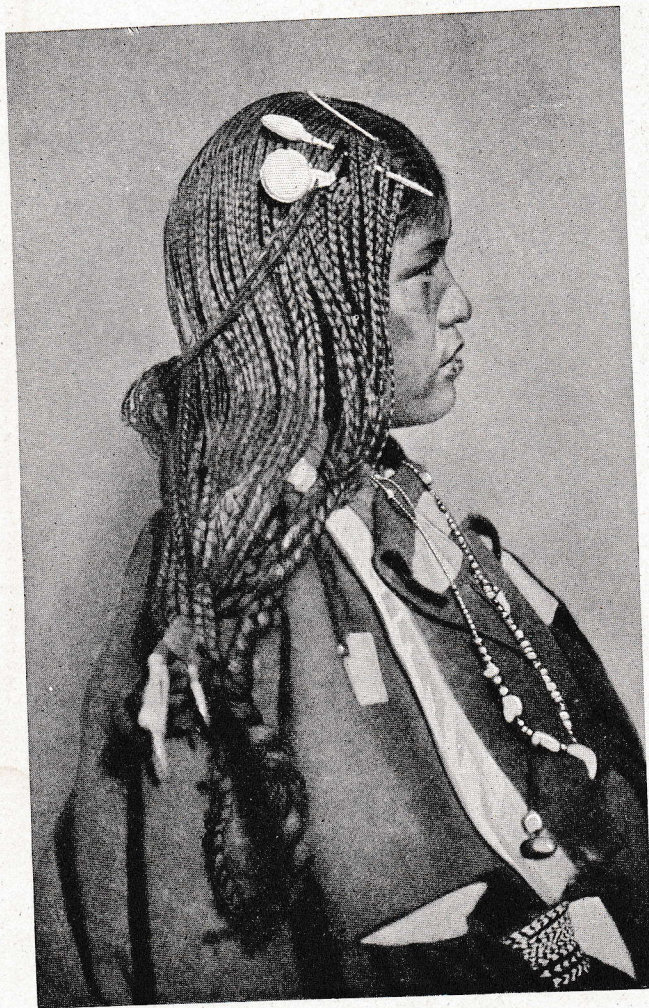
Roman Catholic, encourage liberality in matters of dogma and cordially co-operate with such bodies as the American Methodist Episcopal Church, who are carrying on admirable educational work among the poorer classes by maintaining fine mission schools.

Forced labour is common. The local officials set the Indians to do any work that has to be done, either in the public or in private interest. When the Indians cultivate land of their own, they use a wooden plough of antique form; they never manure their fields,

not even with the droppings of the sheep which they own sometimes in large flocks. They make their huts of mud, employing wood only to support the thatched roof and the low entrance hole, which they must stoop to pass through.

Thus at least half the Bolivian population is in a state not greatly removed from savagery. Fortunately it does not often get the opportunity to break out into violence. The freedom of Bolivia from revolutions is attributed to the fear of the whites and half-whites, who have always felt that unless they stood together the Indians might seize the opportunity to rise and massacre them all. What the Indians are when they do rise may be judged from the fact that a European mine manager, during one such period of warfare, shot his wife and daughter to prevent them from falling into their hands, and then blew out his own brains.

Another safeguard against Indian risings lies probably in the native habit of constantly chewing the leaves of the coca plant. It is from this plant that the drug cocaine is prepared, used largely by dentists as a local anaesthetic. The Indians find that coca increases their powers of work by keeping off fatigue. They use it so much as a matter of course that they always receive a handful of leaves from their employers along with their wages. Great lusty fellows can tramp over mountain passes for several days alongside their pack animals with little to sustain them but coca leaves, which they carry in a small leather bag



A BELLE OF THE QUICHUA TRIBE

So ill-favoured are these Indian women that this one might well pass for a beauty of her race. The silver spoons stuck through her hair are favourite ornaments, and also occasionally serve the proper purpose of a spoon



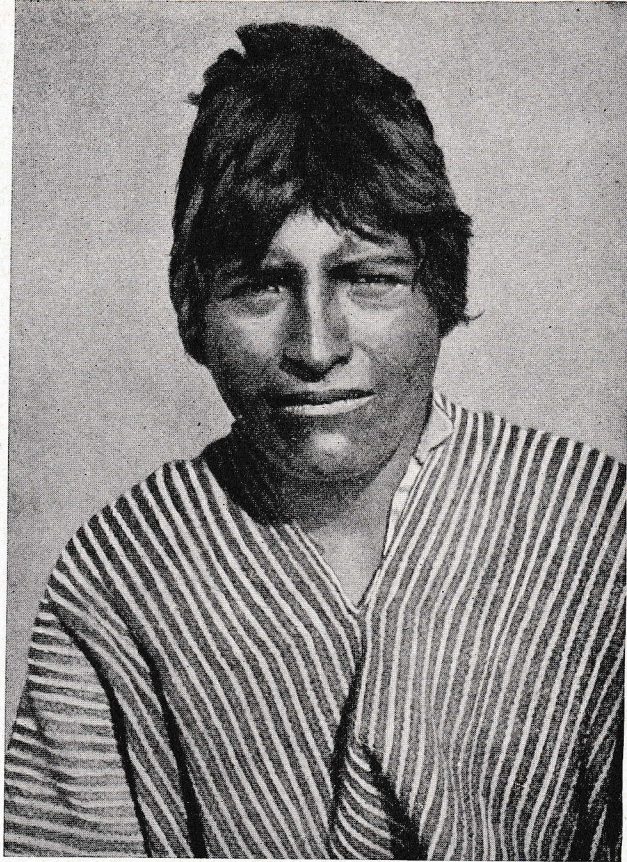
## BOLIVIA & ITS PEOPLES

hung from the shoulder. The effect of such regular chewing of the leaves is a dulling of the mind and the nervous energy. They work longer than they could without the coca, but they lose their intelligence, they become machines.

The Spanish-Bolivians are the ruling class of the country. Many of them are educated, well-informed; in general, their manners are agreeable. As children they seem to be eager to learn, quick to pick up knowledge; but this soon passes off. Partly because parents usually spoil their children, making them capricious and self-indulgent, partly because large numbers of the young men, as in other Latin-American countries, exhaust their manhood at an early age, idleness and lassitude, lack of enterprise and the desire for a safe, that is, a Government, job, become the characteristics most prevalent in the Bolivian ruling class.

The disastrous Latin inclination to look to the Government for everything is marked among all ranks of the population. Politicians win the support of voters by promising all sorts of easements and privileges which they have no intention of even trying to procure. They flatter the vanity of their constituents and fill their ears with windy rhetoric. So unreal are the political issues put before the people that, in spite of the feverish interest in elections and in political personalities, the actual business of governing is disgracefully neglected.

In spite of all disadvantages, however, it may be said that Bolivia is a better country for the mass of people than some which claim to have reached a far higher degree of progress. There



A GOOD TYPE OF BOLIVIAN INDIAN

The Indians of the high plateau, unlike those of the tropical and swampy parts along the Brazilian border, are strong and, under pressure, capable of considerable labour, but the habit of chewing the leaves of the coca plant dulls their mental faculties

are few very rich families; there are none miserably poor. Most of the Indians live in a state of squalor; that is because they prefer it. If they were not so degraded in mind, they could take advantage of the potential riches to be found in Bolivia on every side. These riches are likely, unless there are great changes soon, to be exploited by foreigners.

Help will, no doubt, be given by the Cholos, the mixed race, who are intelligent as well as courteous, quick-witted in addition to being robust in constitution, and proud of their Spanish ancestry. They are ready to go into business which the pure Spaniard will seldom even consider. They are probably the stem from which will spring the future Bolivian race. There is no barrier,





**THE CAMEL OF THE ANDES: LLAMAS IN THE STREETS OF LA PAZ**  
 Everywhere these most ancient of America's burden-bearers are to be seen, and in La Paz it is not uncommon to witness the modern electric tramways "held up" by a herd of leisurely llamas



**AYMARÁ FAGGOT-GATHERERS RETURNING WITH THEIR BURDENS TO TOWN**  
 Soft felt hats are the common wear of the lowest class of Aymará women in the towns, such as those here photographed. In the higher altitudes of Bolivia a little bit of woodland is a great rarity, and the commonest fuel used by the Indians is dried llama dung





CHIEF OF A QUICHUA TRIBE IN THE SWAMPY REGION OF CHIPAYA

There is a noticeable touch of style about him in comparison with his tribesmen photographed on page 453, and his silver-headed cane is a possession of which he is proud. He is of the race that predominated in the extraordinary empire of the Incas, and perfected in these barren and inhospitable mountain lands one of the most complex civilizations the world has ever seen



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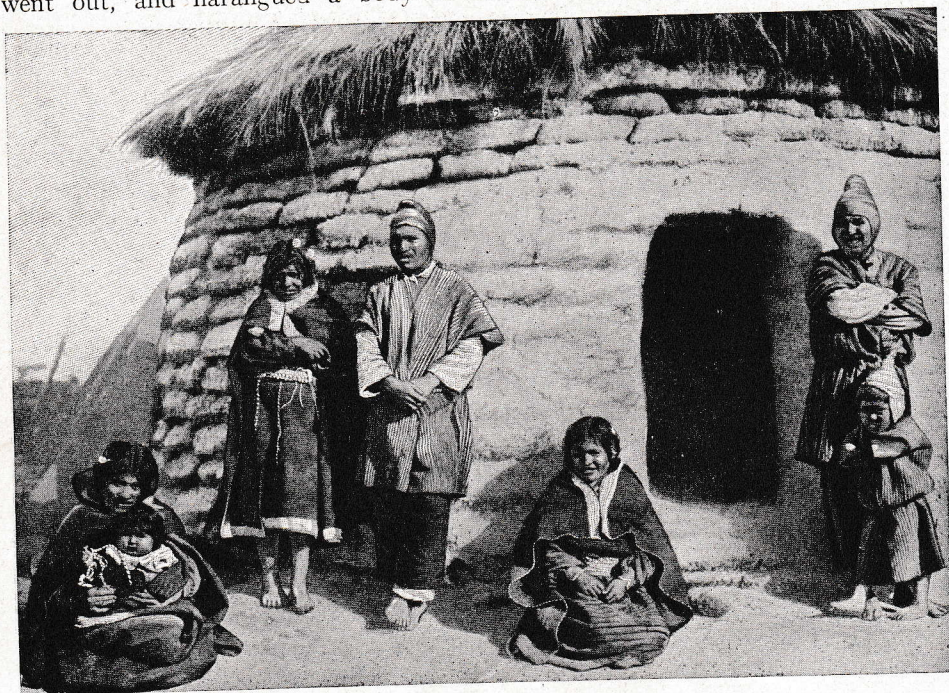
beyond the social barrier, dividing them from the whites. They can follow any trade, any profession. They are not debarred from reaching the highest offices. Many of them are extremely difficult to distinguish from pure Indians, except in the matter of dress. And these are always the readiest to use the word *Indio* as a term of contempt, synonymous with *estupido* (stupid), the greatest insult you can pay anyone of Spanish blood! They enter the Church freely, and often find preferment.

The character of some of the priests may be illustrated by an incident that occurred some twenty years ago in a village through which troops were passing. The village priest was robbed by some of the soldiers, and an officer gave his countenance to the robbery, even, perhaps, shared the spoil. The priest, having in vain protested, resolved upon a plan of revenge. He invited the detachment to hear Mass. When they were all in the church he locked the doors, went out, and harangued a body of

Indians whom he had summoned, then let them in and urged them not to leave a single soldier alive. The whole detachment, with its officer, was massacred. In 1904 a traveller visiting the capital went through the prison and noticed there a priest reading a book in a pleasant little piece of garden. This was the man who had taken so fierce a revenge. He was under sentence of imprisonment for life.

The prison was described by this traveller as being clean and even "comfortable." The food was ample and good. There were workshops in which the prisoners were able to earn money. The only blot on the apparently humane system were the punishment cells, which were both disgusting and appallingly cruel. Such contrasts abound in Bolivia, and it is only of late that the Bolivians have begun to notice them.

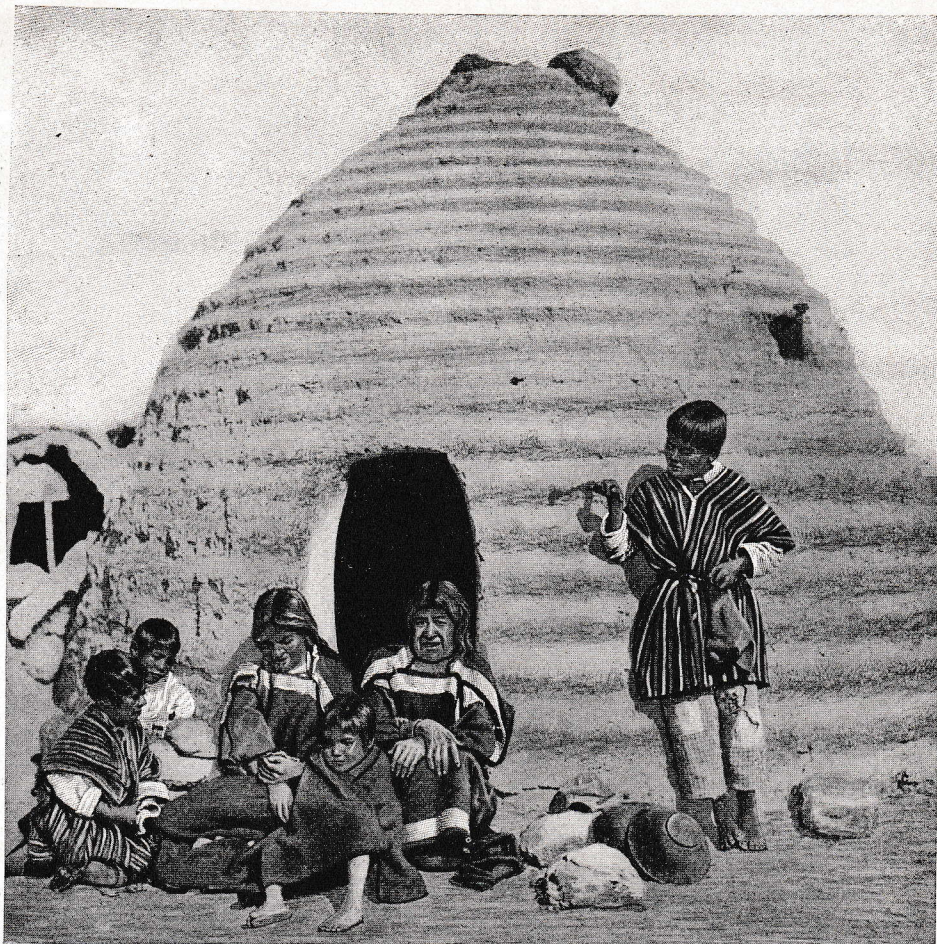
This prison was in La Paz, which I have called the capital, although Sucre, the original capital, still ranks with La Paz; but as it can only be reached by



THE CHEERLESS HOMESTEAD OF THE ANDINE INDIAN

Witnessing in Bolivia to-day the miserable domestic conditions of the Indians, one of whose best houses of hardened mud and straw is here illustrated, one may be permitted to question whether the Inca civilization, which must have offered immensely better conditions of life than these Indians enjoy to-day, was not of greater value to the world than that which has replaced it





#### A BEEHIVE FOR DRONES

The most notable characteristic of the Indian races of Bolivia is an overwhelming desire to avoid work of all kinds, and the beehive style of hut which is affected by some of the Indian tribes is peculiarly inappropriate to the lazy creatures who inhabit it, and are all too content with their miserable, squalid conditions of life

arduous travel on mule-back, and is so remote from the railway that links up Antofagasta with the Bolivian towns of Uyuni, Oruro, and La Paz, both the legislative and administrative affairs of the Republic have long been centred in La Paz, though Sucre remains the seat of the supreme court and the archbishopric. At first the President and ministers used to spend half of the twelve months at La Paz, but this arrangement was attended with many drawbacks, and La Paz is now their residence all the year round.

Sucre is in the same region as Potosí, the highest town in the whole of South America (13,600 feet). Here are silver mines which were worked by the Incas when Bolivia was under their rule,

together with Peru, and then by the Spaniards, who took £500,000,000 of precious metal out of them from first to last, and which are now yielding considerable quantities of tin. Once Potosí had a population of 160,000; this dwindled away with the centuries. Formerly a city of splendid and imposing buildings, it now presents a ruinous appearance, and the population, shrunk to some 30,000, knows nothing of house shortage, churches and mansions offering an immensity of empty space.

Sucre was founded by inhabitants of Potosí, who found life there unendurable. It was bitterly cold, swept by piercing winds; so they built Sucre in a sheltered, pleasant spot, and it became





FAMILY GROUP FROM POTOSÍ, THE ONCE FAMOUS SILVER CITY OF THE SPANISH CROWN

The glory of Potosí has long since departed, but out of the hill on which it stands the Spaniards are credited with having taken no less than £500,000,000 of silver. In the cruel days of Spanish tyranny the Potosí Indians were used as slaves and beasts of burden. There is a noticeable attempt at decorative effect in the headgear of the girls and the youth of this Potosí Indian family, and the familiar silver spoon ornaments are prominently displayed by the younger females





#### BEGINNING OF AN INDIAN FEAST DAY THAT WILL END IN A GENERAL SATURNALIA

The two chief races of Indians, Quichuas and Aymarás, who have been brought within the pale of the Roman Catholic Church, remain grossly superstitious and largely pagan in their religious observances. A feast day begins with picturesque processions, in which the players of the pan-pipes hold honoured place, but it invariably ends in scenes of riot. The scene is taken outside the old Spanish church of Copocabana, once an Inca centre on the southern shore of Lake Titicaca





EXTRAORDINARY FEATHERED HEADGEAR WORN BY THE INDIANS OF LAKE TITICACA ON THEIR RELIGIOUS FEAST DAYS  
There may well be some ancient tradition as warranty for the grotesque attire of these Indians on the occasion of their semi-religious holiday-making. Such picturesque ceremonies are common to the towns on the southern shore of Lake Titicaca, at one time a metropolis of Inca life. Before the days of the Incas it was the scene of four remoter and longer lasting civilizations, of which only the merest vestiges can now be found





#### GAUDILY DRESSED MUSICIANS READY FOR THE FEAST DAY PROCESSIONS

Note particularly the curious custom of slitting the trousers so that the under-drawers of white are shown in what the barbaric taste considers an effective fashion. The weird circular headgear of two of the musicians is suggestive of drums that have suffered from too vigorous a beating. Though crudely picturesque the processions, assisted by copious draughts of "chicha," a potent spirit of the grape, degenerate before the day is over into scenes of wild debauchery



## BOLIVIA & ITS PEOPLES



CHOLA OF LA PAZ IN HER SUNDAY BEST

The Cholos of Bolivia are the half-breeds of the Spanish-Indian peoples, and are among the most competent members of the community. The women's style of dress is very distinct from those of pure Spanish blood, and she who has posed for this photograph is typical of her class

the seat of Government. Now it, too, seems doomed to dwindle away. Its low houses, its market-places and ancient customs, its families which can show clear lines of descent from the Spanish nobility, give it a charm of picturesque antiquity. But that will not suffice to keep it alive, though life is very pleasant there, and there is a keen interest in literature, which

also characterises Cochabamba, where literary societies abound.

La Paz was called originally Nuestra Señora de La Paz (Our Lady of Peace); then, at a period when the piety of the Bolivian male had diminished (female piety is not less strong now than ever it was), it was renamed La Paz de Ayacucho after a treaty which brought the war with Peru to an end. It is built in a hollow like a fabulously large volcanic crater, with peaks all round, and one snow-capped giant of the Andes, Mount Illimani, a majestic volcano, looks full down upon it. From the lip of the crater the town looks as if it were on flat ground, but the streets are, in truth, so steep and, at times of rain and mud, so slippery, that it is hard to keep one's feet in them.

Travellers reaching La Paz from Chile cross a depressing desert region upon their entry into Bolivian territory. There is not a green thing growing on this dreary, monotonous steppe. Away to the east and west are mountains and volcanoes, seen with strange distinctness in the dry, clear atmosphere of the winter months, though in the

later part of summer they are shrouded in rain-clouds. When at last signs of cultivation appear, they suggest dense ignorance and lack of enterprise. Amid the poor crops are seen a few mean Indian houses. The first impressions of the country are chilling and unedifying.

Up to 1905 the descent into the deep valley which contains the chief city was made by coach. The horses, lashed



by their drivers, used to tear down the road at a speed and with a rocking of the vehicle which terrified possessors of ordinary nerve. Now an electric locomotive is attached to the train, and backs down the steep line in less alarming fashion. The drop from the top to the town is one of 1,400 feet, and the town itself stands at an altitude of 12,000 feet.

Through the town rushes a river. This, added to the brightness of the white-walled, red-tiled houses, and the quaint dresses of the Indian women and the Cholas, the baskets piled with many kinds of fruit in the market-places, and the strings of mules, donkeys, and llamas carrying all sorts of packs, make La Paz an entertaining place. The present writer can certainly think of no stranger sight than that which he witnessed frequently in the Plaza del 16 Julio—the electric trams held up by a herd of llamas, the immemorial burden-bearers of South America! The women of mixed races, the Cholas, look as if they had stepped out of the chorus of a revue. Their costume is composed of a short skirt with several petticoats under it, which make it stick out like the skirt of a ballet-dancer; pink or blue openwork stockings; a shawl worn jauntily on the shoulders; and a flat-brimmed felt hat. They smoke cigarettes, and in warm weather fan themselves with graceful energy. They are modest, in spite of their strange seeming, and are, most of them, pleasant, well-mannered girls.



INDIAN MOTHER AND HER YOUNG HOPEFUL

Like most native races the Indians of Bolivia carry their babies on their back. In the cities the Indian women and Cholas keep shop, and even indoors you may be served by one of the former with her baby strung to her back as in this photograph

In the markets, among the heaps of grain and vegetables which are set out on the stalls, may be seen the frozen potatoes which are so much eaten in Bolivia. They have their skins rubbed off before they are frozen, and they can be kept for years. They are used in stews chiefly, and are found to have retained some of their flavour. Quinine, for medicine, was once supplied to

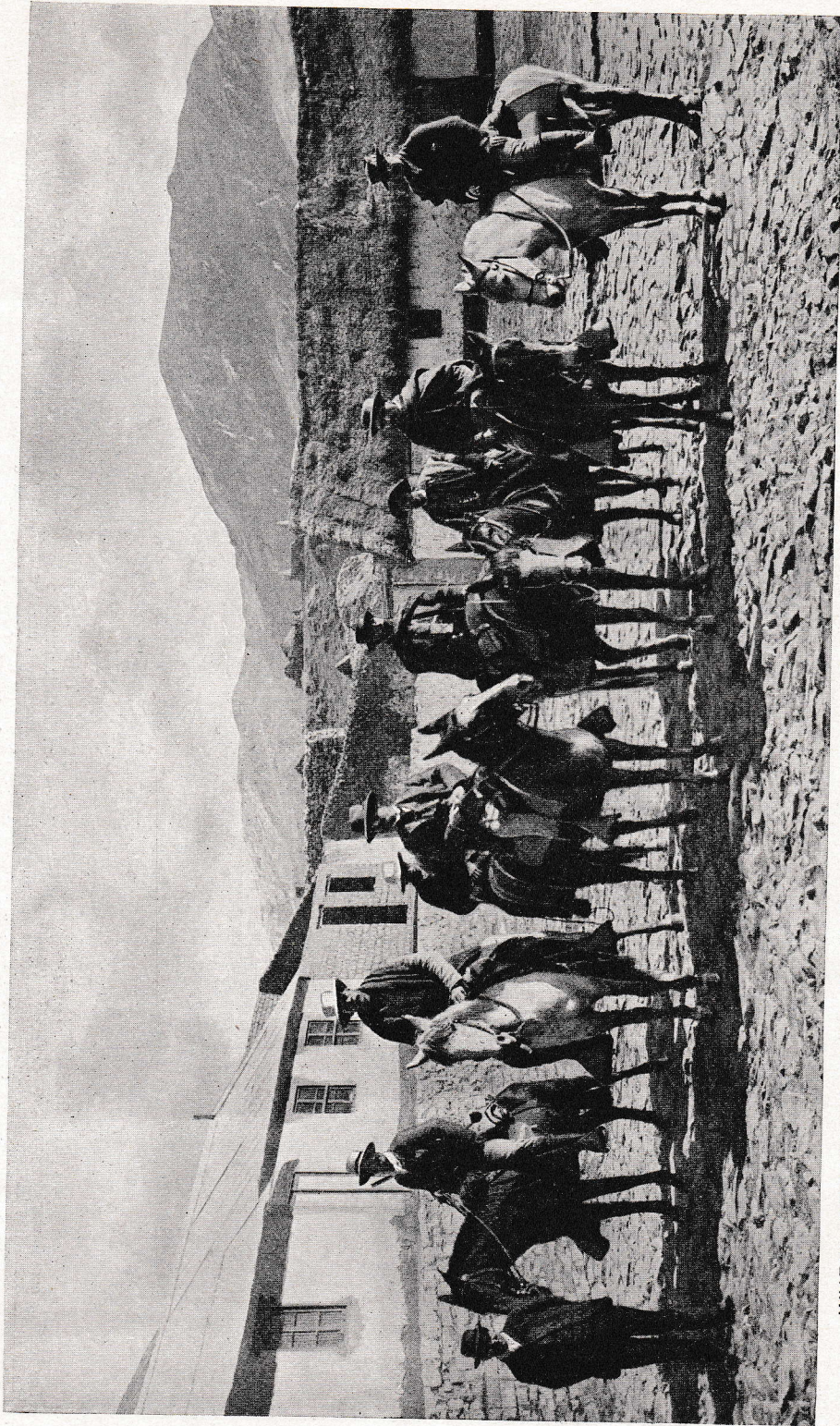




**IMPROMPTU BULL FIGHT AT A POSTING-HOUSE, WITH THE SNOWY CREST OF ILLIMANI IN THE EASTERN DISTANCE**  
 Though much of cruelty still remains in the Spanish and mixed races of South America, and a percentage has been added to it by contact with the fiercer Indians of the Andes, the bull fight has not established itself as an institution in Spanish America. In Bolivia, however, as in most of the Spanish Republics, occasional bull fights are organized, and an impromptu performance by venturesome amateurs is a frequent diversion in the cheerless round of life. These are usually bloodless affrays, but excellent tests of agility, though both toro and foreadors are limited by the amount of exercise possible at an altitude of 10,000 or 12,000 feet

(1910) *American Field Museum Chicago*



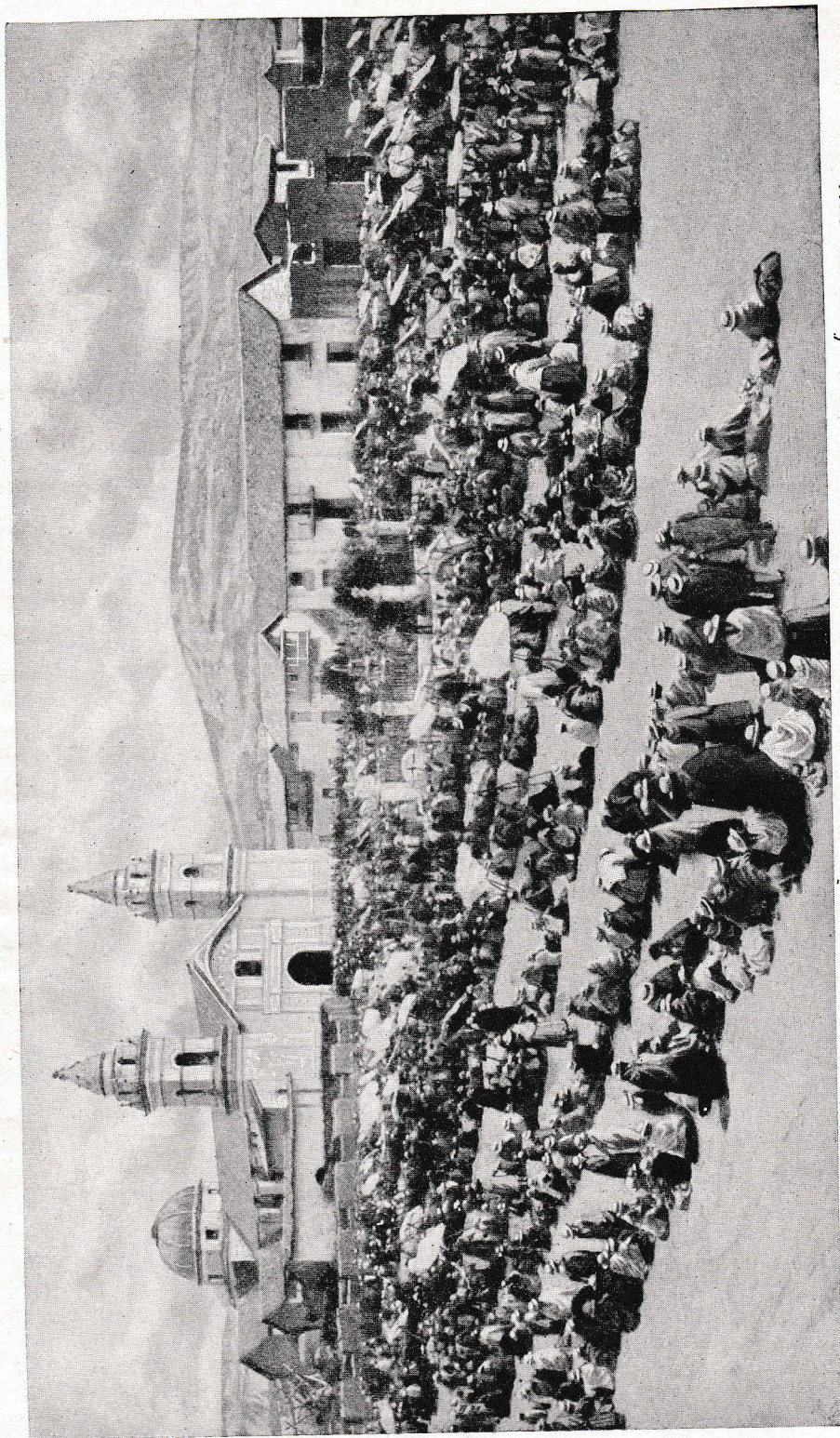


WHERE TRAVELLERS MEET WHO JOURNEY BY THE MOUNTAIN TRAILS ACROSS THE ANDINE HEIGHTS

The scene presented here is the same as that on the opposite page—the muddy courtyard of a Bolivian mountain inn. In wet weather the horses would be over the fetlocks in mud, but here it is a crisp day of spring and the ground is hard. The company at these country inns is inevitably a little mixed, and the comforts are of the most primitive kind, but, despite Bolivia's republican constitution, it will generally be noted that, as in the group above, Spanish blood draws to Spanish blood, and neither Cholo nor Indian is entirely acceptable as a brother

*Photo, American Field Museum, Chicago*





# ANIMATED SCENE IN THE MARKET-PLACE ON THE MORNING OF AN AYMARÁ FEAST DAY

The Indians here gathered together in expectant mood for the beginning of one of their numerous feast days, the women folk squatting in the market square, while the men are massed in front of the old Spanish church awaiting the blessing of the priest, a race known to have had an admirably organized village life long before the Inca system arose and absorbed them, but who never again developed any considerable tribal organization

*Photo, American Field Museum, Chicago*





PUBLIC CURIOSITY IN THE CAPITAL OF BOLIVIA AT THE EXECUTION OF A MILITARY OFFENDER

A unique photograph of a typically Bolivian group at La Paz, in which Spaniards, Cholos, and Indians are indiscriminately mixed. A soldier guilty of some capital offence against the laws of the country is being executed by a firing squad in one of the public squares of the town, and, as in earlier and more barbarous days in Europe, the occasion is made a public one, and the people have come out to see the sight



## BOLIVIA & ITS PEOPLES

Europe and the United States and Africa and India from Peru and Bolivia almost exclusively. But, as it came to be used in such large quantities as a means of keeping off fever, the Dutch began to grow it in their East Indies, and it was planted in some British possessions, so the monopoly of South American quinine no longer exists.



### GODS THAT HAVE GONE

An Indian servant at La Paz museum holding a crude carving of an Aymará god that fell before the rise of the Incas. There is more than a fancied resemblance between the living Aymará and the face in stone

Most visitors to La Paz suffer from mountain sickness, caused by the rarefied air of high altitudes. The symptoms are fever, sickness, sleeplessness, headache, bleeding at the nose, loss of appetite, but often the brain is very clear and active. It is the lessening of atmospheric pressure which causes this unpleasant complaint. It is impossible to walk far or fast without suffering painful discomfort. Horses are affected in the same way. They cannot race over such long courses as they do at lower heights. One mile is the farthest they can safely be expected to gallop at La Paz, and they have to be acclimatised and trained in the air of the place before they can do as much as that.

That the Indians are capable of exercising responsibility and that they can be made into useful citizens is shown by the police of La Paz, who are Indians, and who appear to keep order quite well. There is little crime of any serious nature, in spite of the revengefulness of the Indian character and the addiction of so many of the natives to drink. A game which is very popular is billiards. The click of the balls can be heard in most parts of the town, and in the billiards-rooms numbers of men are, no doubt, kept out of mischief. The cinema is the favourite resort of the whites ; but the main diversion here, as in all Latin-American cities, is to assemble in the plaza and saunter about while the band plays. This is a daily event in La Paz during the milder seasons of the year, and one of their military bands, chiefly Indian in its composition, went to a contest in the United States and brought home a prize.

Of the foreigners, who do nearly all the business in La Paz, the Germans are the most active, though they have not had the same chances of putting German goods on the market since 1914. The Bolivian Army was trained on the German system, and a number of German officers were engaged to go out and supervise the training. Owing to the activity of Germans in business in Bolivia the brewery industry flourishes, and excellent beer is made ; Hans and Fritz are also to be found in every





#### FRAIL BOATS OF REEDS THAT MAKE PERILOUS JOURNEYS

Balsa is a common Spanish word for raft, but the balsas of Bolivia are quite distinctive. They are of many shapes and sizes, some just tiny canoes, and others thirty to forty feet long, capable of carrying several mules with their drivers and their loads. Their framework consists of tree trunks and branches, light but strong, tightly bound with straw and reeds and lashed together. Even the sails are of reeds loosely woven like matting





#### ONE OF THE STRANGE TOWER-LIKE DWELLINGS OF THE ANCIENT INCAS

Dotted here and there on the high plateau of Bolivia are these strange structures, known as chullpas, and by other Indian names. Recently it has been proved that they were both dwelling-places of the living and resting-places of the dead, who were buried below the house in which they had lived. The inside of these towers, which are magnificently constructed of hewn stone perfectly fitting without cement, afforded but little space to those who lived above the dead, nor had they any windows!

Government department. There can be little doubt that Bolivia is on the up-grade of prosperity. With gold, silver, copper, and tin in large quantities waiting to be mined, with rubber forests in the tropical regions of the Republic, and the possibility of cultivating the rubber-tree in favourable

conditions, with a plentiful supply of labour which will give no trouble if it is decently treated, the country is only waiting to supply the world with articles that are needed more and more—waiting for enterprise and for capital to push enterprise forward. The day when these will be forthcoming can hardly be far off.





### "THE MAN WITH THE HOE"

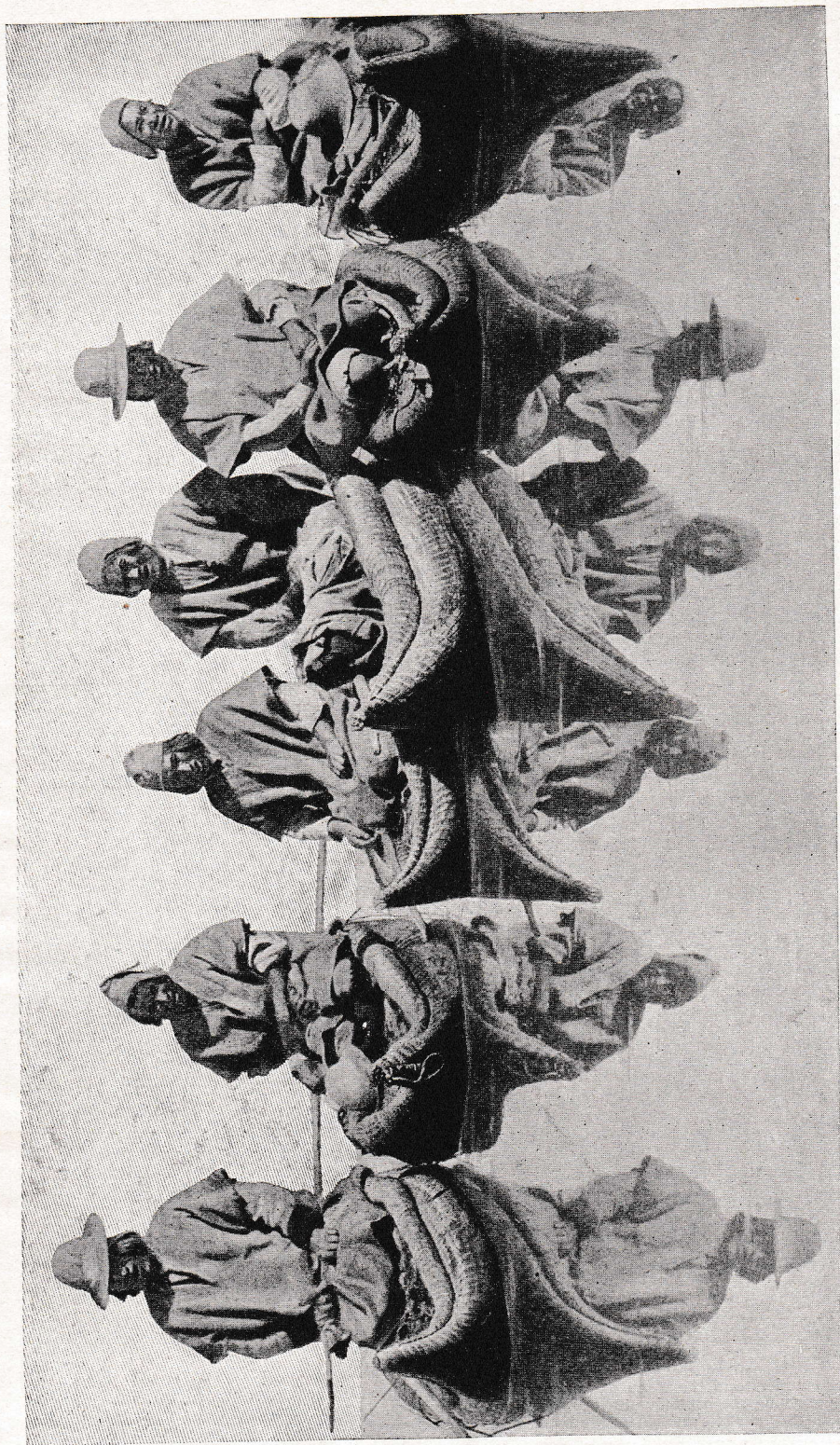
When we think of the righteous indignation which stirred in Edwin Markham's soul as he contemplated Millet's famous painting of the French peasant with the hoe, and saw in the dejection of that figure ages of misery and repression, this Bolivian counterpart toiling with a still cruder instrument in the sour fields around Potosi draws the imagination down to still profounder depths



### AGRICULTURE HAS NOT GREATLY ADVANCED SINCE THE INCA ERA

One can understand the frequent lamentations of Bolivian statesmen over "nuestro pobre país" when observing the primitive futility of the agriculturists. It is certain that the plough here used to break up the soil shows little if any advance upon the agricultural instruments common to the Bolivians when agriculture was an affair of State in the Inca regime, before the coming of Pizarro and his conquistadores, who so speedily destroyed that mild but intelligent native system





#### A FEW FISHERMEN OF A DYING RACE IN THEIR BALSAS ON THE DESAGUADERO

The tribal divisions among the Indians of Bolivia are almost as numerous as the clans of the Scottish highlands. Both Aymará and Quichuas have many subsections, showing local differences of physique and custom. These fishermen in their little reed balsas on the calm waters of the Desaguadero are Urus, of whom there remain to-day a very few. Their boats are similar to that with the sail shown on page 471, and the life of these curious little vessels is limited to a matter of six months, as the reeds of which they are chiefly constructed become sodden and water-logged.



# Bolivia

## II. From Inca Empire to Spanish Republic

By C. R. Enock

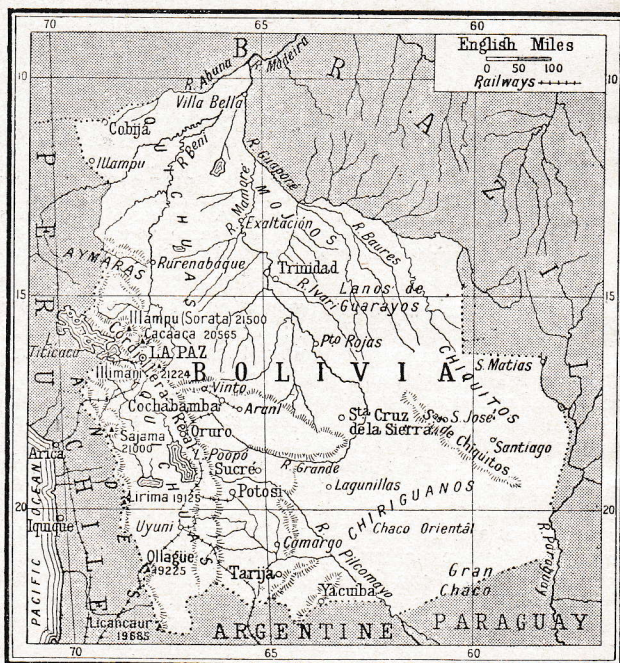
Author of "The Andes and The Amazon"

THE Republic of Bolivia is a South American state occupying the most elevated and massive region of the Andes, whose bleak punas or tablelands contain some of the highest inhabited places on the globe. Extending thence into the tropical forests of the Amazon basin and lowlands of the Plate fluvial system in the east, the country presents a wide and diversified range of topography, climate, and natural resources. Contemplating the melancholy, treeless uplands, crowned by the beautiful, snowy Cordillera, culminating in the great peaks of Sorata and Illimani, and others, rising to more than 21,000 feet above sea level, the traveller may well exclaim that he is in the Tibet of America. Bolivia, however, is a land with a more or less progressive Europeanised civilization at its head, and is enormously rich in the minerals of commerce.

The country, the third largest state in South America, lies wholly within the tropics, although the effects of elevation in part offset those of latitude. On the north and east stretches Brazil; on the south Paraguay and Argentina; on the west Peru and Chile. Of the total area, two-fifths are mountainous; the remainder consists of valley, river, lowland, and forest. The population is sparse, probably not more than 2,500,000, consisting of three classes: whites, generally with some slight admixture of aboriginal blood; mestizos, or folk of mixed white and Indian; and pure Indians, whether of Quichua, Aymará, or other race. There is also a small negro element from slave times. The white folk comprise perhaps ten per cent. of the population, the Indians slightly over half.

Like that of the other Andine Republics, the history of Bolivia falls into three periods. First, that of the empire of the Incas, of which what is now Bolivia was a province, and which flourished from about the middle of the eleventh century A.D.

to 1533, when it fell before the Spanish conquest under Pizarro; second, that of the Spanish dominion or colonial period, which came to an end at the Battles of Junin and Ayacucho, in 1824; and finally, that of the present Republic. Before the Inca period, however, there existed in Bolivia a civilization or culture which can only be designated as that of the "Andine People," who have left as their principal monument the remarkable ruins of Tiahuanaco, near the shore of



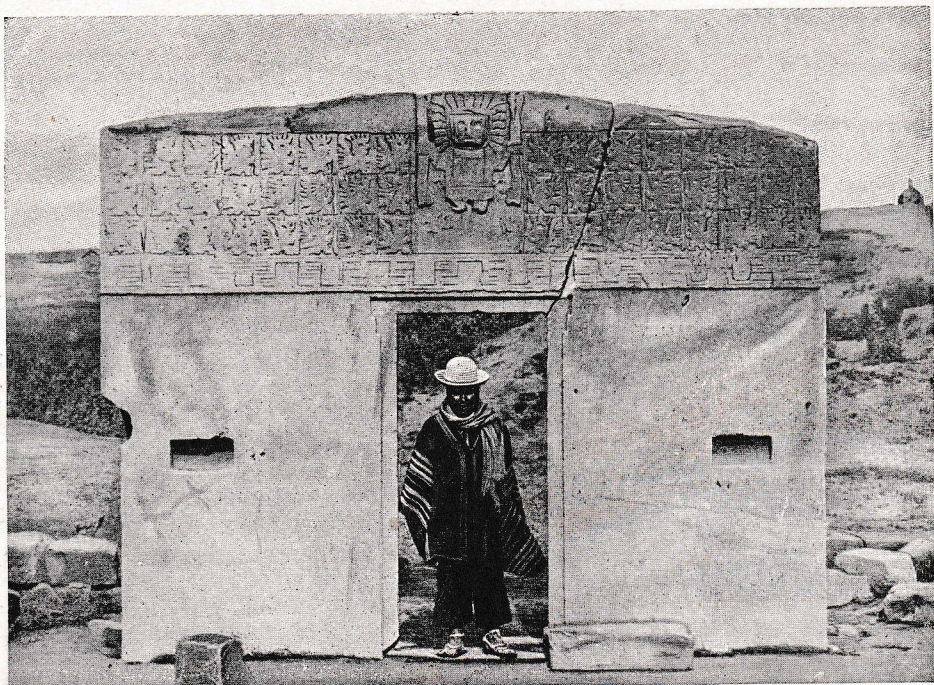
BOLIVIA AND ITS PEOPLES

Lake Titicaca, a culture which may have developed contemporaneously with that of Babylon and Egypt.

The origin of the Incas and pre-Incas opens the interesting question of autochthonous versus derived culture. Some students hold that the ancient and often beautiful arts of the Andes and the Pacific slope sprang from the soil, while others point to a possible derivation from, or contact with, the Old World in times exceedingly remote.

The beginning of the history of Bolivia forms one of the darkest pages in the





#### ONE OF THE MOST ANCIENT MONUMENTS IN THE WESTERN HEMISPHERE

It is familiarly known as the Gate of the Sun, and the figure of the god surmounting the doorway is, doubtless, an image of a sun-god. A number of the details of the carving have been left uncompleted, as though the city of Tiwanaku, where it stands, had been overwhelmed by some catastrophe before the sculptors had finished their work. The monolith was probably broken in an earthquake ages ago, but has been re-erected on the same spot, as shown in our photograph

history of America, in the oppression of the Indians by the Spaniards; the only extenuating circumstance being that it was carried on by the Spanish colonists and not by Spain, whose rulers strove by statute and command to protect the unhappy folk of the Indies and their native princes. But the greed of the colonists for the riches of the mines put these humane enactments at defiance, and the natives suffered terribly under forced labour, disease accruing from their poverty-stricken condition and the misuse of the white man's innovation of alcohol.

When the time came for the Colonials, or Patriots, to enter upon their struggle with the Royalist forces of Spain, the Indians largely stood aloof, having no love for those who desired to institute independence. Before this, the insurrection of the oppressed Indians, in 1780, under Tupac Amará, one of the last of the Incas, was directed against the local Spanish, not against Spain; but it failed, and the unfortunate prince was barbarously executed.

Bolivia at this time formed part of Upper Peru, and the Patriots of Buenos Aires, after liberating themselves from the Spanish yoke, turned their attention to this region. From 1809 to 1825 the country was involved in an almost continuous and bloody struggle against the

Royalists, mainly in the district bordering upon Lake Titicaca. There were alternate victories and failures on both sides, ineptitudes and barbarities. But the forces of Bolívar, the famous Liberator, recruited in Colombia, routed the Spanish army at Junin, after which Sucre, Bolívar's lieutenant, gained a great victory at Ayacucho in Lower Peru. The result was that the towns of Puno, Oruro, and La Paz declared for the Patriots or were taken by them, while many Royalists deserted to their side. Sucre was named Supreme Commander of Upper Peru, and the fifty-four deputies from the various provinces assembled at Chuquisaca, the capital, were called upon to decide whether the country should form part of Argentina or set up a Constitution of its own. The latter course was decided upon, and, taking the name of the great Bolívar, Bolivia became a nation in August, 1825, occupying a territory of vast extent, which reached from the Andes to the Pacific at Atacama, or Antofagasta, on the one hand, and into the unknown South American forests on the other.

But, as in all Spanish American Republics, independence so hardly gained did not ensure peace, and many desperate struggles were to be fought out in the rugged theatre of the Cordillera and the deserts. Sucre had stipulated that his



## BOLIVIA'S STORY

Colombian soldiers should remain with him, but in 1827 he was driven from office and the Constitution given by Bolívar was modified. In 1835 a series of conflicts began with the neighbouring Republics of Peru and Chile, alternating with periods of quietude and internal development. But in 1862 there was trouble with Chile concerning the guano question, and twelve years later began the serious dispute over possession of the nitrate fields which extend throughout a large portion of the arid deserts of the Pacific littoral—a dispute destined to develop into a long and bloody struggle involving Bolivia, Peru, and Chile, the effects of which still remain.

As a result of this war, which lasted until 1883, Bolivia and Peru were defeated, invaded by the Chileans, and deprived of valuable areas of territory. As to the rights and wrongs of the conflict, each side accused the other of bad faith. The secret treaty entered into by Bolivia and Peru in 1866 as against Chile was one ostensible *casus belli*, while the allied countries had viewed with alarm the threatened encroachment by Chile upon their nitrate lands. Under the peace treaty of 1883, Bolivia was obliged to cede to Chile the whole of her coastal territory, and Peru was similarly deprived of Tarapacá, Tacna, and Arica. Later further negotiations took place between

Bolivia and Chile, with the object of securing once more the enjoyment of a seaport for Bolivia, but without result. In the last years of the nineteenth century diplomatic relations with Britain, which had been in abeyance for many years, were resumed; commercial treaties were made with the United States and other nations; and the difficulties with Brazil over the Acre territory were settled in 1903. Despite internal and external troubles, Bolivia has progressed, politically and economically. The famous tin mines yield a great part of the world's supply of that metal; silver, copper, gold, and other valuable minerals are mined. The Potosí hill has yielded silver since the times of the Incas, whose guayras, or little furnaces, lighted up its slopes at night, to be followed by the picturesque medieval life of Spanish Colonial times, when nobles, freebooters, and speculators jostled each other in the streets of Potosí.

From the bleak mining regions to the yungas, or hot valleys of the foothills, is but a short distance, and, often in a delightful climate and beautiful surroundings, a wide variety of tropical and semi-tropical food and other products are grown. These more favoured areas in their turn give place to the riotous vegetation of the montaña or upper forested area, beyond which stretch the dense jungle and the sombre woods.

## BOLIVIA: FACTS AND FIGURES

### The Country

South American country (República Boliviana) lying between Brazil on north and east, Paraguay and Argentine on south, and Chile and Peru on west. Consists of eight departments, three territories, and 72 provinces. Area estimated about 550,000 square miles; estimated population about 2,890,000. White population about 13 per cent., mixed about 27 per cent., Indian about 51 per cent.; remainder being negro and unknown.

### Government and Constitution

Republic, with directly elected President serving for four years. Congress, Senate, and Chamber of Deputies directly elected by suffrage of all who can read and write, there being 16 senators (elected for six years) and 68 deputies (four years). Members of Congress are paid. Two Vice-Presidents and a ministry of six.

### Defence

A militia recruited by compulsory service. Total service being 32 years; 26 of which are in reserve. Permanent army totals 4,187 men.

### Commerce and Industries

Main wealth is minerals and rubber. Bolivian tin represents one-fourth of world's supply and follows Malay Peninsula in quantities exported. Other important minerals exported in order of values are silver, copper, bismuth, tungsten, gold, zinc, and lead. Also large salt deposits and undeveloped petroleum fields.

Forest products are of great value. Rubber production—second to that of Brazil—about 9,830,000 lb. annually—although best areas have

been lost to Brazil. Cedar, mahogany, and other cabinet woods and dye woods also valuable, though unexploited. Chincona bark (quinine) is of fine quality, though forest area is reduced by destructive collection.

Three-fifths of country consists of low plains, swamps, and forest regions where are rich grazing and agricultural lands. Coca, coffee, and grain and root crops are grown, but agriculture as a whole is undeveloped.

Exports average about £12,350,000 annually; imports about £3,500,000. Principal trade being with Great Britain and United States.

### Communications

No sea coast. Ports on Lake Titicaca and on Madeira, Paraguay, and Acre rivers. Principal trade routes through Chile, Peru, Brazil, and Argentina. Despite navigable waterways and about 1,400 miles of railways, communications are defective, but improving as trade develops. Connexion with Amazon by water and rail has been established. Roads are rough.

### Chief Towns

La Paz, seat of Government (108,000); Cochabamba (31,000); Potosí (30,000); Sucre, nominal capital (30,000); Oruro (30,000).

### Money

Basis of currency is gold standard, but no gold coins in circulation. Boliviano (silver) worth rs. 7½d.; 12½ = £1; also 50 and 20 centavos (silver) and 10 and 5 centavos (nickel). Paper notes in all values up to 100 bolivianos.





#### HIRED WOMEN LABOURERS RETURNING FROM THE TOBACCO PLANTATIONS IN BRAZIL

This procession of women-workers is reminiscent of bygone days when helpless slaves were driven to and from the fields by the whips of pitiless taskmasters. "Other days, other ways," and the native workers of the twentieth century eagerly proffer their services in return for the tempting wages paid by the planters. During the harvesting the need of hands is severely felt, and native workers are gathered in from all sides. The women are generally foremost in the field.

*Photo, Gaumont Co., Ltd.*